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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

Mrs. Sarojini Naidu's evidence before the Joint-Committee is a fair sample of the funny. things said about India for the edification of the Committee. We are told that she appeared as the representative of Indian women who desire enfranchisement. Indian women who may wish to go to the polls and who have confided their desire to Mrs. Sarojini Naidu, may amount to a dozen all told. The question is not whether Indian women should be given the vote or not. To tell the Committee solemnly that there are women here who desire the vote and they have sent a representative to lay their case before the Committee, is sheer camouflage. It is news to those who are here, whatever it may be to 'those living six thousand miles off. Let us give the Committee an idea of the progress of education among women in India so that they may attach what value is possible to the statement of Mrs. Naidu that Indian women desire enfranchisement. In 1912 the percentage of girls under instruction to female population was ·76 and in 1917 it was only 1·03 *i.e.,* the increase during five years has been at the rate of ·27 per cent. Late in 1917 Mr. Montagu loomed on the Indian horizon and by July 1918, he launched out his scheme of reform and in 1919 Mrs. Sarojini Naidu tells a Parliamentary Committee that her sisters have so far advanced in education as to demand the vote. This is too quick even for the Montagu pace. Lord Selborne seems to have been gushingly chivalrous and spoke of Mrs. Naidu's memorandum of evidence as 'illuminating our prosaic literature with a poetic touch.' The Committee might have had a brass band in attendance when she was giving evidence so that there could have been a musical touch as well. That would have made a fit setting to the evidence of the kind tendered by Mrs. Sarojini Naidu. What the Joint-Committee wants and wants very badly too is plenty of honest prose, and not poetry or fiction. It has had enough of that sort of fooling. It is time that the Committee was told some truth about India.

After all the Joint-Committee had the good sense to admit evidence which was not all praise of Mr. Montagu's bill. As it is, so far only one side and that the least representative side of Indian opinion on the reforms, has been placed before the Committee. It has not been enabled to get at the real situation. The Committee ought to distinguish between Indian opinion which is not vociferous and does not love the lime-light and that which makes the loudest noise and thus attracts attention to itself. We do not hesitate to say that the Committee has by some process or

other been prevented from hearing responsible Indian opinion which is as cautious in advocating changes in the administrative system as the lime-light variety is reckless in demanding them. The Committee must be told that there has been a regular campaign to misrepresent those who insist upon the safeguards indicated in the declaration of August 20, 1917 being adopted in making constitutional changes, as reactionaries who are opposed to all and any kind of reform. And the campaign has succeeded in its questionable attempts much beyond the expectations of those who have engineered it. In the first place, it succeeded in so working upon the feelings or rather the fears of the Coalition Government that they readily acquiesced in the fiction that the people of India were demanding revolutionary changes in the administration and if they were not effected on the instant, the people would rise up against the British. In the second place, it has succeeded in getting a Committee appointed mainly composed of those who have come to believe in that fiction and who have been taught to think that the only means of averting a catastrophe in India is to pass the Montagu bill. Far from being an independent committee of inquiry, it has rapidly dwindled into a docile pupil of Mr. Montagu, and to his huge delight it is playing second fiddle to him. It has deliberately shut out from itself all light on the real situation here, by refusing to hear evidence which will not confine itself to the four corners of the bill.

And what is the result? The enquiry has been indecently hurried. Only those who would bless the bill have been given preference in respect of evidence. They have one and all said the same thing over and over again, and that is, Mr. Montagu's bill is about the best solution of all troubles in India, and amending it in any particular will mean something unutterably terrible, with the variant that the bill does not quite satisfy advanced Indian opinion but it has agreed to it with great reluctance only as an earnest of more radical changes to come. All these big pills have been pushed down the throat of Mr. Montagu whose burning zeal for reform has blinded him to the difficulties in the way. He has been so tutored by his Indian allies that he has come to believe that he is infallible. It may be asked why his Indian friends who are expected to know the conditions of their country better than anybody else are interested in praising the bill when the conditions are not ripe for it. It is easily explained though to an outsider the psychology of it may be perplexing. Most of Mr. Montagu's Indian supporters are doctrinaire politicians who have had no practical experience of administration, and who having not much of a stake in the country, will not suffer by any revolutionary changes. Various causes have conspired to bring them to prominence within the last three or four years, and they are posing as leaders. As a fact, they are the meek followers of an unthinking multitude who shout the loudest at public meetings and make the meetings uncomfortable to those who will not take their cue from the audience and who dare to think for themselves. Consciously or unconsciously they have been playing to the gallery and they now realise that if they did not profess the most violent political openions, they will no longer be the heroes of their favorite platforms. That is the secret of their desperate attempts to get the reform bill rushed through Parliament helter-skelter.

Only a few witnesses like Sir Verney Lovett have dared to speak the truth about India. There will be general agreement with Sir Verney's view that the proposed scheme would encourage politicians, whether extremists or otherwise, to appeal to the masses, and the extremists would endeavour to persuade the people that if the latter listened to them, they would get home rule quickly and their taxes would be lowered. That has been the game of the extremists all along. The million-signature memorial sent to Mr. Montagu at Delhi was got up by such ruses. Why, mischief-makers were giving out during the war that if the Germans came they would not levy a rate on second crops, and the ignorant villagers believed in the story. The toiling ryot does not know high politics but he is impressed with such stories and the extremists know his weakness. The *Times* suggested that if the moderates acted together they could swamp the extremists at the polls. On the other hand, if Mr. Montagu's scheme be adopted as it is, the extremists will score heavily against any other and the destinies of India would be at the tender mercies of anarchical politicians. That is what the bill is driving India to. Sir William Meyer, another witness, told the Committee that in the present stage of world politics most Indians realised that they could not stand alone, and if the British walked out, somebody else would walk in. The Committee should note that Sir William did not say Indian politicians. Indian politicians of the type which is so much in evidence just now in England, may realise it but they would not say so. It will not be to their personal advantage to confess that Sir William's analysis was quite true. They are in England to bluff about Indian fitness to govern herself. But in that bluff the Indian people do not and will not join. They know as Sir William said that if the British walked out of India at the bidding of the irreconcilables, India would be an easy prey to bolsheviks of sorts and all it means. Let not the Committee make the mistake of thinking that the people of India know anything about its inquiry and the purpose

for which it is sitting. They are ignorant of what Mr. Montagu is doing in their name. A very large part of the evidence hitherto placed before it is not worth a minute's listening to. If it wants to do good to India, it must first satisfy itself that a case has been made out for the reforms as contained in the bill.

Mr. Montagu must have been sorely disappointed with Mr. Patel's evidence. Mr. Patel did not go into ecstacies over the bill. He dismissed it as a little thing to the surprise of Mr. Montagu. To Lord Islington's question whether if the bill was passed on the present lines Mr. Patel and his friends would do their best to work it successfully he condescended to say that they should try to see how it worked, but they were not going to be satisfied with 'this little thing'. At which the Secretary of State naturally flared up and asked the witness what he meant by little, to which Mr. Patel replied that it was disappointing that they should get a few departments in the Provinces to start with. Mr. Montagu rejoined 'You call that a little thing?' and the witness said that he had not the least doubt that it was disappointing. We are really sorry for Mr. Montagu. He started the reform scheme in the comfortable assumption that everybody would be satisfied with it. But he now sees that it has pleased none. Those who condescend to accept it make it clear that they tolerate the bill as only a beginning, a poor one at that, and they expect something very radical and very different in a period of five to ten years. Others less diplomatic tell him that his bill is a little thing and he need not crow over it. Poor Montagu, he started with the idea of pleasing everybody and he will end by pleasing none.

There is no good talking political economy to people who are on the very verge of starvation owing to abnormal rise in prices of the necessaries of life. The right remedy for deficiency in supply is, no doubt, to make up the deficiency by increasing the supply. That is a truism which nobody would dispute, But it is poor consolation to those who have not the means of purchasing their food at the prices which are now ruling. Lord Ronaldshay in a recent speech deprecated the idea of the Government regulating the price of any article by an executive order. His Excellency fears that if such a course be adopted it will carry them much further than they ever intended. He said that the price of rice was very high and it was most desirable that it should come down, and the cultivator himself can achieve the object by the simple expedient of growing more rice. It is more easily said than done. His Excellency must know that it is not the grower of rice who suffers now. He makes up the deficiency in supply not merely by commanding a price which will be sufficient for the purpose but is selling his stock, wherever he does not withhold it from the market, at fancy prices which place large sums of money in his pocket. It is the average consumer who is suffering and it is useless to tell him that he must grow more rice. If he did, it would mean more money to the land-owner, and nothing to himself. Those who are hit hardest by the increase in prices are not the landowners, or the professional classes, but the large middle class whose income is fixed and who are unable to make both ends meet by any device whatsoever unless they throw themselves on public or private charity. It may go against the accepted canons of political economy to fix prices of articles by State interference. But in certain situations, such interference is not only absolutely called for, but it will be criminal on the part of the State not to interfere. It is no crime to compel cornerers of rice to disgorge their stocks so that the market may be eased a bit. It is notorious that there is more rice available for consumption than the market reports disclose, and it is the duty of the Government to get at this concealed stock and make it available for a starving people.

The European situation seems to be extremely unsettled. It would appear that Germany is mannfacturing aeroplanes on the sly and an Entente Commission has inspected as many as 90 aeroplanes purchased by a Copenhagen firm and found that all were new and bore the German military marks. Montenegro is in revolt against Serbia and in spite of strong measures, the Serbians have not been able to put down the revolt. Reuter's agent sums up the situation in Silisea as giving great cause for anxiety. The Germans are said to be aggressive and provocative beyond endurance. A Power which had to sue for peace on bended knees only the other day ought not to be suffered to lord it over the Central States and provoke hostilities, which are inevitable, considering the reports from there. Rumania is said to be behaving wildly. Its exactions from Hungary are so barefaced, that unless the Allies step in, there is grave trouble ahead. In Russia the bolshevik is still ruling in spite of his recent reverses. The German is at the bottom of the trouble there. It is reported that German troops in Lithuania have arrested three members of the British Mission. It is a flagrant violation of the peace terms. Lenin is reported as saying that the only efficient weapon against moderation is red terror. That is the creed of the Bolsheviks, and they are seeking to spread it over the world. The present is not the time for working stunts like the League of Nations. That may be held over for more peaceful times. It is our belief that if the Peace Conference had addressed itself to its more immediate task and not wasted its time over unlikely millenniums, peace would have come much sooner. At any rate the League of Nations idea has not caught on in Europe. Red terror is still stalking the Continent and it is up to the Allied Power to lay it effectively.

THE
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WEDNESDAY, 3 SEPTEMBER, 1919.

MR. NORTON ON LORD SINHA.

MR. EARDLEY Norton is deep in the pastime of mud slinging. He has slung much mud at Lord Sinha since he began his reminiscences in the *Looker-on.* Those who have been reading them will not have failed to note that Mr. Norton has contrived to drag in Lord Sinha's name on every occasion whether relevant to the text or not, and say something nasty against him. Not content with his irrelevant asides, Mr. Norton has devoted this time a whole article to a caricature of Lord Sinha. He tries to show that Lord Sinha is a mediocrity and he owes his present position to his being one. Macaulay tried to show that Boswell was a fool and therefore wrote the best biography; and he failed. Mr Norton's humbler attempt will fare no better. He would not credit Lord Sinha with the virtues which have raised him to a position of eminence which Mr. Norton may continue to envy but will not attain to. According to him there are two limits to transfiguration such as that of Lord Sinha, namely, he must not be an Englishman, he must have graduated in the University of Office. The insinuation is plain. In Mr Norton's view, Sinha has been raised to the Peerage, because he is not an Enlishman. The suggestion is that under Mr Montagu's dispensation an Indian has better chances of preferment than an Englishman. If that be so, it is no matter for regret, and it can only mean that Mr Montagu's imperialism is not tainted by race or color prejudice. Mr. Norton's main grievance is that Lord Sinha is called a statesman. 'That claim cannot be passed over in silence', protests Mr. Norton. But the protest is only an inane gibe at Lord Sinha and amounts to saying, 'Lord Sinha cannot be a statesman, because I do not think he is one.' Such *ipse dixits* even from Mr. Norton will not be accepted by discerning readers. They will be simply set down as the emanations of a soured spirit. Mr Norton expresses surprise that Lord Sinha should have ever been elected to the Congress Presidentship. He wonders how Sinha jumped into the President's chair and how the Selection Committee consented to elect a gentleman who had never devoted five minutes to political questions nor subscribed five annas for political ends. Did Mr. Norton ever think of applying this test to other Presidents of the Congress? But we forget Mr. Norton's solicitude for the Congress is of very recent origin, that is, after he ceased to devote five minutes of his time to political questions and subscribe five annas for political ends. Not long ago, Mr. Norton as Counsel for Government, could not identify some leading Congressmen from the photographs shown to him. But the Norton of to-day professes to be a far different being and the recent transfiguration is as much a mystery to us as Lord Sinha's is to Mr Norton. Mr Norton thinks that the selection of Lord Sinha effaced the Congress and established Lord Sinha. He is half right. It did establish Lord Sinha's reputation for statesmanship and political sagacity. It did not, however, efface the Congress. On the contrary, Mr. Sinha's selection was extremely fortunate for the Congress and the weight of his name and reputation did much to build up its representative and constitutional character, though it lost both at Calcutta when it was allowed to be captured by the extremists. Mr. Norton slyly queries if Lord Sinha showed his speech to the Governor of Bengal before he delivered it at Bombay. Suppose Lord Sinha had done so. What is there objectionable in it to rouse Mr. Norton's sarcasm? If the President of the Congress may send advanced copies of his speech to the Press, may he not send it to his friends? Surely Mr. Norton does not insinuate that Lord Sinha submitted his speech for Lord Carmichael's approval. Mr. Norton calls upon Lord Sinha to contradict him if his inference be incorrect. We fancy Lord Sinha has better business in hand than correct misrepresentations which can do him no harm. Mr. Norton is painfully surprised that Lord Sinha has in an incredible flash of time conquered space and time. He laments that Lord Sinha's "unsuspected attainments have been guaranteed by reputable sponsors.' The attainments have all the while been there and if they were unsuspected by Mr. Norton, it is not Lord Sinha's fault. Mr Norton asks, in the history of Lord Sinha's career of what act of statesmanship has he been guilty? We dare say that he has not been guilty of any act of statesmanship such as would gain recognition from Mr. Norton. That must be accounted the chief merit of Lord Sinha's statesmanship. It is at times embarrassing to a worthy man to be patted on the back by a certain class of people; it may do him no good. We are really glad that Lord Sinha's back has so far escaped Mr. Norton's pat; we only hope it will escape the indignity for evermore. Mr. Norton has no doubt that 'Lord Sinha both as a Peer and an Under-Secretary will conduct himself with that pleasant mediocrity which is the characteristic of and the qualification for both'. We may dismiss the innuendo as beneath notice. One is not sorry that Lord Sinha is not endowed with that kind of brilliance which spends itself in elegant persiflage and literary inanities. Lord Sinha's 'mediocrity' is more reliable and more serviceable to the country. We are genuinely

sorry for Mr. Norton. It is a pity that he should have wasted so much good writing on so unworthy a purpose. He cannot expect to demolish a solid reputation by baseless insinuations spread over three columns of a newspaper. Mr. Norton's pointless tirade against Lord Sinha merely betrays the same meanness of spirit which led Mr. Norton to oppose the appointment of the late Sir V. Bashyam Aiyengar as the Advocate-General of Madras, on the ground that he was a Vakil and an Indian.

THE PRIME MINISTER.

By 'Workman.'

The position in Hieromancy his critics are anxious to assign to the world's champion Mr. Lloyd George in the midst of economic chaos,—as reflected in the newspaper comments reported from London August 19 shows, that Divintion from things offered in sacrifice is expected, and to instantly solve every problem, but without sharing in the sacrifice, while possibly sacrificing the Diviner!

It is a tradition of the Party Opposition to offer no alternative solution of difficulties and to ignore the Scientists. Now the fundamental proposition before the Nations is that of the League, which is to admit of the Scientists of all Nations, castes creeds and cults merging their intellects in a Central Sun of World-science that will expose the Truth about the world's work; which Peoples and Nations are trying to get at without any system, method, or regular procedure,

The consequence is that there is confusion for which nobody accepts any responsibility; and worse than that; life on Earth is made intolerable, and conflict rendered inevitable.

But while it must take time to get the League in working order, requiring Patience to be exercised, the feeding of peoples is urgent. We are therefore constrained to go on with our work for the purpose, in ways we are accustomed to, leaving the improvement of machinery to be carried out gradually under the advice of the League experts.

So we can afford to smile when we learn that *The Times* is 'disappointed' at Mr. Lloyd George's speech, that the *Daily Mail* is left in a state of 'uncertainty', standing at the edge of a chasm with all action postponed.

The view of the *Daily Express* that the Premier's speech was sound but as regards economy, it is his duty to set an example in public expenditure, seems to convey the impression that expenditure should indicate policy, whereas it is the march of events in the International situation that rules policy and expenditure. The *Morning Post* appears to realise this, and that Mr. Lloyd George does not intend to assume Financial responsibility for a situation at present altogethor misunderstood and beyond control. As regards Trade Policy alleged to be unscientific and capricious, it may be said that the great issues of protection or Free Trade, are not in his hands; but under the League, proposals will be settled by each Nation for its own Economic development as it thinks best. Any policy of that sort will of course militate with that of 'no option,' and coercion as a shibboleth of economic perfection; and will certainly paralyse the industry and commerce of Universal Free-Traders, if the majority of the Nations adopt protection.

The *Daily Telegraph* is disappointed at the absence of a reference to Ireland; a case depending on the adoption of the Federal Principle and communal representation, in operation in India from time immemorial; which Sir Harry Stephen, Ex-Calcutta Judge, had in his mind, when on August 20, he gave evidence, and said, he would like to see Indians produce a scheme for the Government of India which would be distinctly Indian. Nothing would be easier—with the assistance of the Aryan domiciled element working here since the British connection with the Administration.

The *Daily Graphic* is obsessed with the desire for repose. Wants reduction of expenditure and no announcements of new spheres of Government activity,—in a world full of electrical disturbances that Governments are trying to conduct safely to Earth, on scientific principles.

The Daily Chronicle has a legal mind for what are taken to be '*Pledges*' of Statesmen, in their ideal friendly speeches, made in the midst of electioneering campaigns. The mists surrounding these are duly dispersed when the Sun of Science focusses its rays on the 'ideal,' and reveals the 'real'! The reference to the 'bridge' between employers and employed is evidently the failing to recognise the principle of world Co-operation and competition for local production and world distribution on the best system. The Scientists of the League of Nations can easily settle that point: but no Prime Minister of any one Nation will undertake to make compulsory any theory about it if rejected by a large majority of Nations.

The Daily News is disappointed and gravely disgusted! So is everybody at the failure of World-Government.!! Commerce cannot go on without Faith and Confidence in Governments, and the Prime Minister has stated the fact. But the Daily News thinks 'confidence can only be restored by the enunciation of a bold and constructive Government Policy.' Exactly! But the policy must be the one enunciated by *all* Governments; and the means for announcing it has been pointed out by President Wilson, a Practical Scientist, actually governing a host of diverse races, castes, and

creeds—like we do here—on Christian workmanlike commonsense Principles.

These lights emanating from the literary firmament do not appear to assist the Premier in deciding what the House of Commons usually wishes to decide itself, and must ultimately be decided by World Forces in action to which we must bend or get broken.

Dissatisfaction with the way the world's work and Government is carried on is pretty general. But the remedy is not to be found in abstention from responsibility, and action to right matters on the part of any Governments, but by hastening to assume it under the aegis of the League of Nations.

Through the League the way will be made plain, to regulate militarism, finance, Production, distribution, and the Government of peoples at present muddled up for want of a Governing Centre where intelligence may focus its wisdom and knowledge, and dispense the power of truth.

REVIEW.

A GREAT ENGINEER.

The Life of Sir Colin C. Scott-Moncrieff K.C.S I, K.C.M.G., R.E. L.L.D. Etc: Edited by his niece Mary Albright Hollings, with Illustrations: London, John Murray.

The life of Sir Colin C. Scott-Moncrieff as told by his niece, more especially his career in India, will interest our readers as the life of one who did a great deal for irrigation in this country. As well known as Arthur Cotton, Sir Scott Moncrieff's work in India will challenge comparison with that of any engineer in the world. All through his career in India and latterly in Egypt, his one faith was that only irrigation created food, and to irrigation he devoted all his attention. He did not deny that the railways were invaluable for carrying food to where it was wanted. But irrigation stood first in his estimation, as he held that it was the one agency for creating food. It may be a debatable point whether irrigation or the railways do more for the material wealth of a country. But there can be no doubt of the great work accomplished by Sir Scott Moncrieff in pushing on irrigation in India with a zeal and devotion which stand unique in engineering annals. Sir Scott Moncrieff's early career is briefly told, and it is not very much different from that of a younger son in a middle-class family whose expectations of inheriting wealth are not over-bright. Young Colin's father failed to realise his expectations and the prospects of becoming wealthy by the will of a relation disappeared in a law suit which left him nothing but a burial-ground. Once when he was not optimistic of his prospects in life, it was his tutor who cheered him, "never mind my boy Colin, ye will just do as well as the rest and may be better too.' The tutor was right and Colin did very much better than the most sanguine expectations of his kindly tutor. He had therefore to cast about for a career in life and it was a chance call of a distant relation on his father that decided his going to India for a career. The start was as a military Engineer as young Colin obtained a commission in the Bengal Engineers. His military career was soon over and his subsequent life in India was as a Civil Engineer, where he won the highest distinctions. He came out to India in the dark days of the Mutiny, and the first months were spent on odd military duties but he did enough to be mentioned in dispatches along with his horse. The horse came in because of the Commanding Officer's appreciation of the untiresomeness of the horse which enabled Lieutenant Moncrieff as he then was to carry out the orders of his Chief with accuracy and despatch.

Colin's early life in India as it happened to coincide with the Mutiny years was intensely interesting and gave him opportunities which more peaceful times would not have offered him. Unlike in the case of others whose experience of the Mutiny biassed them generally against Indians, Colin was not swamped as it were by the general feeling but always had a warm corner in his heart for the teeming millions between whom and starvation stood a single monsoon. He was soon transferred to irrigation where he found his vocation in life. His first big appointment was as Superintending Engineer of the Ganges Canal, which is said to be the largest of the kind in India. Though he was put above the heads of many of his seniors he thoroughly deserved the promotion. He did such good work in that capacity that when he left for England shortly afterwards on leave, he was commissioned by the Government of India to visit the irrigation works of Italy and make a report. The outcome of his tour was his book "Irrigation in Southern Europe" which was published by the Government and for which he received a handsome honorarium. He has summarised the lessons he learnt from his visit thus "Let us not grudge many long hot days of levelling in order to perfect the design of every single water course we have to make. Let us make sure that our work shall be absolutely the best that can be made. The other point is that much can be done in irrigation without the help of any very scientific engineering.' He instances in support of his contention the irrigation works in the province of Valencia which were done by the Moors six-hundred years ago who, he says, could hardly have possessed much scientific knowledge. It is worthy of note that though he was an Engineer by profession he was sent by the Government to direct famine relief in Mysore in 1877. In his reminiscences, he gives a detailed account of the work he had to do there and he says 'it is so big that he

would be a mean soul who had time to think much of himself in it or of anything but how it could best be done'. That is the spirit which animated him throughout his life and whatever task was entrusted to him, he approached it in a spirit of true Christian humility which always enabled him to think more of the work in hand than of himself. After some time in Burma his services were requisitioned in Egypt where as Director of Irrigation he did more than another to extend the irrigation of the Nile and it was under his direction the great Nile Barrage was constructed. He was for sometime Under-Secretary for Scotland and he came back to India in October 1901 as the President of the Irrigation Commission. He had to tour over the whole of India, and for 2 yeare he had to travel and take evidence. The Commission was asked to ascertain the utility of irrigation, the extent to which irrigation works had been already provided and to determine the scope for further extension of State works. The Commission recommended an expenditure of 44 crores of rupees or nearly thirty million sterling distributed over 20 years at a rate of 1½ millions a year. It is now 16 years since the recommendation was made, and it will be interesting to know if the expenditure on irrigation has been at the rate recommended by the Moncrieff Commission. A great deal of valuable information is contained in the Report and Lord Curzon with his usual felicity of language described it as more interesting than a novel. Later on in 1910 he came to India once again commissioned by the Secretary of State to do some reporting on some irrigation matters. Sir Colin Scoot Moncrieff died in April 1916 and the testimony of many of his friends show in what esteem he was held in private life while his work as an engineer was world-known.

TOPICS FROM PERIODICALS.

WELFARE WORK IN FACTORIES.

Mrs. R. M. Grey, writing in the April number of *The Social Service Quarterly*, says that the outstanding fact established about welfare work by the War is that it pays and that America discovered this fact even before the War. Welfare work is not a drain and is actually a source of income. Many nobler motives have driven philanthropic work, but none is more cogent or of more universal application.

Welfare work supplies conditions under which all workers can do their best. They naturally divide themselves into conditions inside and outside the workshops. Under the first heading, workers should work only so long as their work is productive and they should have rest intervals sufficient to maintain their strength and interest at its maximum and sufficient food to produce the same result. Sanitary arrangements should be such as to encourage a high standard of personal cleanliness. Medical attendance must be available and must ensure that the helplessness of childhood is not abused and the next generation allowed to suffer.

Of all evils the out-standing one in India is excessive hours. Only men's appalling ignorance and callousness of everything outside their own lives could tolerate the present state of affairs. It does not strike the well-nourished, well-housed, well-amused rich man, who finds himself quite fagged at the end of a six hours day, that there is something dreadful in the expectation that mill labourers, men, women, and too often children also, shall rise in the dark (because hooters are forbidden), stagger half asleep to the mill gates, snatch a little more sleep on the stones outside the gate, toil at a monotonous task from daylight to dark, with one short recognised interval for food, and several short unrecognised intervals for sleep or tobacco. They declare that the labourer is only working at half pressure all the time, that he has all sorts of way of saving himself, that manual work is quite different from brain work ; which is just another way of saying that he is human. And since he is human; the Indian workman will respond to the same treatment as other human beings. If his hours are shortened, he will feel fitter and will unconsiously or consciously work harder. Already in the few experiments that have been made in Cawnpore and elsewhere in reducing hours, it has been found that there was no decrease in output, but on the contrary a slight increase. It is quite certain that the very first thing Indian welfare workers will fasten on, as the cause of inefficiency of the workers, and of consequent loss to employers, will be excessive hours.

It is difficult for the welfare worker to confine himself or herself to indoor conditions only. In India, the illiteracy of the mill labourers is a great hindrance to welfare work. It is difficult to get men to take part in that most efficacious of all means of improving their status—the co-operative movement, if they are too illiterate to keep their own books. In some places, above all in Bombay, the housing conditions are such as to nullify any efforts that could be made to improve the physique of the men during working hours. Only when these three main evils, excessive hours, illiteracy, and bad housing conditions have been drastically reformed, will the welfare worker begin to get a real chance to make the life of the factory employees healthy and happy.

CHAMBERLAIN'S COUGH REMEDY,

This remedy has no superior as a cure for colds, croup and whooping cough.

It has been a favorite with mothers of young children for almost forty years.

It not only cures colds and grip, but prevents their resulting in pneumonia.

Chamberlain's Cough Remedy contains no opium or other narcotic and may be given as confidently to a child as to an adult. For sale by all Chemists and Storekeepars

ON WAR.

A writer in *the Positivist Review* for April, 1919, says that both Bacon and De Quincey regard war as being in a sense healthful and beneficial. Bacon rather insists on its advantage as affording exercise which braces the national constitution, while De Quincey puts his case even higher and claims that it ennobles and elevates the ideals and planes of living and thinking. Two extracts from them are given below.

"No body can be healthful without exercise, neither natural body nor politic; and certainly, to a kingdom or estate, a just and honourable war is the true exercise. A civil war, indeed, is like the heat of a fever: but a foreign war is like the heat of exercise, and serveth to keep the body in health; for in a slothful peace, noble courages will effeminate, and manners corrupt."—LORD BACON, "Of the True Greatness of Kingdom and Estates."

"War has a deeper and more ineffable relation to hidden grandeurs in man than has yet been deciphered. To execute judgments of retribution upon outrages offered to human rights or to human diginity, to vindicate the sanctities of the altar and the sanctities of the hearth these are functions of human greatness which war has many times assumed and many times faithfully discharged. But, behind all these, there towers dimly a greater. The great phenomenon of war is this and this only, which keeps open in man a spirecle—an organ of respiration for breathing a transcendent atmosphere, and dealing with an idea which else would perish—viz., the idea of a mixed crusade and matyrdom, doing and suffering, that finds its realisation in a battle such as that of Waterloo—viz, a battle fought for the interests of the human *race*, felt even when they are not understood."—DE QUENCEY, "On War."

Bacon however says that civil war within the nation is like the heat of a fever. We thus reach the idea that war is a disease and may admit that like a disease, it may, if not fatal, have benefiicial and even ennobling results.

Wordsworth seems to have passed through two stages in his declared views on this point which show him at first more or less in agreement with Bacon and De Quincey, and afterwards, if he did not abandon them altogether, to be hesitant.

Among his "Poems dedicated to National Independence and Liberty" there is one which appears in "Part II." entitled "Ode. 1815." It was composed in 1816 amid conditions not wholly dissimilar from those obtaining in the world today. As at first published it contained four lines which have been often quoted- De Quincey quotes them in his essay—and are well known:—

"But Thy most dreaded instrument
In working out a pure intent,
Is Man—arrayed for mutual slaughter,
—Yea, carnage is thy daughter!"

Many readers and admirers of Wordsworth appear, quite intelligibly, to have stumbled a little at this attribution of "carnage" as God's daughter." And in 1845 these lines were eliminated, and the two following printed in place of them:—

"But man is Thy most awful instrument
In working out a pure indent."

Wordsworth was, however, always impressed with the truth that a war may be seen not only "just" but "*necessary*," as may be seen particularly in his fine tract on the "Convention of Cintra— of which it has been said that if he "had never written a single verse, this essay alone would be sufficient to place him in the highest rank of English poets."

But it must be possible to find remedies less heroic than war for diseases of the body-politic.

STATE AID FOR PRIVATE ENTERPRISE.

In connection with the flight of the R. 33 to India, which has now been cancelled—the following article by the aeronautical correspondent of *The Times* is of interest:—

The British airships R 33 and R. 34 have now been handed back to the Admiralty. The R. 34, having fulfilled the purpose for which she was borrowed by the Air Ministry, will probably fly back to East Fortune to-day or to-morrow, there to be thoroughly overhauled and fitted with a new engine in the aft gondola to replace the one that broke down during the journey from Long Island to Pulham Aerodrome. The next big flight may be expected to be made by the R. 33, and she will probably go south and fly over the Mediterranean to Cairo and thence to India.

So far we have no considerable experience of the behaviour of airships in southern latitudes, and it will be interesting to see what is the effect on lighter-than-air craft with their great volume of gas, of the extremes of temperature there. These two vessels, although sister ships, are not "twins." There are several differences between the two in general structure. The R. 33 more closely resembles the standard type of Zeppelin.

Now that we have had a clear demonstration of what an airship can do and time to reflect upon the performance, it is suitable briefly to review the situation of the future of civil, in so far as it is commercial, flight. Briefly it is that, although we have an Air Ministry, the Ministry itself has no big rigid airships of its own, and borrows them when wanted, from the Navy. There will always be two schools of thought to argue the claims of aeroplanes and airships as the vehicles of commercial flight, but it seems to be generally agreed that for long flights, especially long flights over water, the airships must to be entrusted with the bulk of the work—airships to fly over certain defined routes with services of aeroplanes playing on a series of radical lines from the intermediate and terminal stations.

We have therefore got to find airships and build stations and they are to be provided by commercial enterprise backed up possibly by a Government subsidy in the form of loans. It is considered that an airship will begin to pay for herself when

she has been in commission three years; at the end of that time a profiit over the orginal building outlay produced by airborne commerce may be expected. Negotiations were opened three months ago between the Ministry and the Government concerning what sort of action should be taken to get the commercial air service into proper going order. They were postponed before a conclusion had been reached until the R.34 should have given a satisfying demonstration of her capabilities. That demonstration has now been given, and the next step lies with commerce.

If it is not made quickly we may expect to find ourselves after being pioneers in experiment mere followers in practice, for there is no doubt that other nations are determined seriously to set themselves to the application of the lessons taught to the world by the R.34.

HINDU MYTHOLOGY: INDRA.

We take the following interesting article from one of the leading journals of India-*Railways*(Calcutta):- In no country in the world is mythology so intimately interwoven with the daily life of the people as in India. Like Egypt, India is a land of ancient memories which have been handed down from generation to generation from the earliest ages in legend, literature and religion. To-day the influence of Hindu mythology is demonstrated perhaps most strikingly to Europeans by the numerous festivals in the calendar of the Hindu pantheon. Young railway officers, new to the country, must wonder at the huge crowds of pilgrims who annually contribute to the passenger traffic from which railways derive so much of their revenue. We therefore propose to publish a series of articles, commencing with this issue. dealing with the principal figures of Hindu mythology. We will begin appropriately with Indra, King of the Gods, who has several temples dedicated to him at Muttra, Brindaban and Benares, where pilgrims from all parts of India proceed during the month of January.

Indra, the "hammer god" of the nomadic Aryans who first settled in the punjab, the green land of the five rivers, was known by other names in other countries, in olden times. In China he is P'au Ku who shapes the hills with his thunder hammer. In Scotland he is the hunting giant Finnmac-Coul who strikes such mighty blows with his hammer that the sound is heard in Scandinavia. In Egypt we find him as the world artisan Ptah who hammers out the copper sky and in Southern Europe as Zeuspater (Jupiter). the sublime wielder of the thunderbolt. In Northern Europe Indra was known as Thor; among the Hittites he was Tarkee and in the Assyrain Empire he was worshipped as Ramman. Although Indra may historically belong to the early Iranian period, the Vedic "King of the Gods" derived his distinctly Indian character after localization in the Punjab. It is Indra who, waging successful war with the Draught Demons, causes the clouds to gather in the sky and the welcome rain descends, at the close of the hot Indian summer, over parched lands and dried-up streams. The withered pastures are again green with grain and the rice harvest follows.

Legend says that Indra fashioned the universe in the simple manner that the early Aryans built their wooden houses. After measuring space with the sun, Indra set up four corner posts and constructed the world walls. The roof was the sky. The wide doors of the world opened to the east, admitting the sun, which Indra flung at evening into the outer darkness. These doors are the "gates" of Vedic hymns through which the gods entered to partake of the sacrifices and libations. Indra is lauded in Hindu mythology as the god who "firmly secured the dominion of air in the frame of haven and earth." In the work of fashioning the universe Indra was assisted by Surya, the sun god, Agni, the god of fire, Vishnu, god of grace and the Ribhus, the artisans of the gods. At the barley harvest in spring and the rice harvest in autumn offerings were made to the gods. A sacrificial cake of the new barley or rice was offered to Indra and Agni, a mess of old grain boiled and mixed with milk and water was given to the other gods and a cake was also offered to Father Heaven and Mother Earth in which *ghee* (clarified butter) was an important ingredient.

In the Vedic hymns Indra is depicted as a burly man with a prominent nose good lips and comely chin: he is long-necked; big-bellied, with a weakness for ornaments. He is a good liver, eats well, and is addicted to drinking "sweet, intoxicating soma" (nectar) before going forth to battle against hostile air demons. Arjuna, the Hindu Achilles, is Indras son and they are likened to the "sun and moon beautifying the firmament together." Indra was attended in his heaven by vague spirits called Vashus, who also acted as his counseller. As befitting a deity of primitive huntsmen Indra, seated on a great white elephant, with tusks like mountains, was followed by a dog. In the Indra temple at Ellora and at Mamallapuram there are many historic sculpture works dedicated to the King of the Gods.

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SANITARY RECONSTRUCTION.

THE DIFFICULTIIES OF EDUCATING THE MASSES.

Dr. Chunial Bose writing in the July number of the *Social Service Quarterly* in the course of an interesting article states :—

The two main problems on the proper solution of which depends the moral and material regeneration of India are education and sanitation. The mass of the Indian people are hopelessly ignorant of the primary laws of health and sanitation except in certain minor matters of personal hygiene. Even many educated Indians sometimes show an amount of ignorance in this matter which is inexcusable. And even when they know the principles they do not often apply them in practice. This is due to three causes. In the first place, their conviction is probably not as strong as it should be, which accounts for the prevailing indifference. Secondly, the growth of indolent habits and a lack of energy to move actively in any matter are partly reponsible for it. And lastly, the opposition met from the women-folk (whose voice is supreme in the internal management of the home) to any reform which touches time-honoured customs and practices, however baneful their effects might be, is a source of discouragement to the most ardent reformer.

A concrete example will illustrate the point. Most educated men know how the source of drinking water in the moffusil towns villages gets polluted by the foul discharges and by objectionable practices on the part of those who daily use it for various domestic purposes ; yet how many take the trouble to prevent such contamination, or even to explain to the people the desirability of discontinuing such insanitary practices and the danger attending the use of such water for drinking and other domestic purposes ! Dirty utensils soiled beds and clothings are washed in the tank ; men, women and children bathe in it, the cattle are watered there, and still the whole village draws its supply of drinking water from the same source, without for a moment reflecting on the grave risk to their health incurred by the daily use of this diluted sewage as drink. The effect is the permanent lowering of health at oridinary times ; but in times of epidemics, such as seasonal outbreaks cholera, the disease spreads like wild-fire through the use of the contaminated water, decimates the population and brings untold sufferings and miseries to many a home, which could have been prevented by the timely observance of a few simple laws of hygiene.

THE PLAGUE SCARE IN CALCUTTA.

Experience has shown the danger of the enforcement of sanitary regulations among the people of India by penal provisions. The best intentions of Government have often been misunderstood. A widespread panic, accompanied by dislocation of business, rioting has on more than one occasion attended the efforts of the authorities to protect the people from suffering and death. I shall never forget the deserted and melancholy appearance which Calcutta the city of palaces, presented at the time of the first appearance of plague in Bengal in 1897. The authorities had built temporary hospitals in Calcutta for the accommodation of plague-cases which alarmed the people on the supposition that the plague regulations of Bombay were soon to be enforced in Calcutta. The result was that for three days, a continuous emigration of the city population took place, and endless streams of people, including women who had never been out in the streets of Calcutta, carrying a number of children in their arms, were seen laboriously marching long distances to the railway stations at Howrah and Sealdah, accompanied by men carrying heavy luggages, as hackney carriages could not be had either for love or money. It was impossible for the railway authorities to provide accommodation for such a crowd at such short notice ; so the panic-stricken people had to wait for days on the railway platforms and grounds before they could be dispatched to their destination. They waited there, not caring for food, drink or sleep, and even a few cases of child-birth were reported to have taken place under these distressing circumstances. Those who could not get trams proceeded by bullock-carts, by country-boats, or even on foot to their native villages. There were a few cases of ambulance-cars being burnt in the open streets by an excited mob and the drivers roughly handed. Sir John Woodburn was then Lieutenant Governor of Bengal,—one of the most kind-hearted of men we know of. He saw the gravity of the situation and the plague regulations which were in force in Bombay were not passed by him. They were so modified that they allowed the residents of Calcutta to treat patients in their own homes if they so wished. This at once produced the desired effect, allayed the panic, restored public confidence and the city soon resumed its usual busy and cheerful aspect in spite of the epidemic.

This is one of the most serious dangers attending the enforcement of sanitary measures among an illiterate community which must be guarded against, as it might lead to political troubles. It requires a considerable amount of tact, judgment, the sympathy combined with firmness on the part of the Government and of the leaders of the community to succeed in introducing necessary sanitary measures without causing any untoward consequences.

It must be admitted that it is most difficult to reach the women-folk. This cannot be done by men (except by members of the family) in many parts of India, the " Purdah " system standing in the way. Bombay is more fortunate in this respect, and with the intelligent and willing co-operation of our sisters the social problems there have made much greater progress towards solution than in any other part of India.

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SELECTIONS.

DREAM EXPERIENCES

We take the following interesting article contributed to the *Occult Review* (London by Mercurial :—There are some dreams which seem more real than actual life, making on the dreamer's consciousness an impression which remains long after the memory of contemporary events has faded. Such were the two dreams I am now about to relate. Years elapsed between them, yet all the details are still clearly engraven on my memory, though of the events of my waking life at those particular times I can recall little or nothing.

The first dream began in the picturesque, old-fashioned kitchen of a Normandy farmhouse. I, a youth in the prime of life, was a fugitive—from what or whom I do not know, but have a very vivid recollection of the reality of the terrors that threatened me, if caught—and I was being disguised as an old pedlar-woman by the friendly farmer's wife. Fastening a quaint frilled bonnet on my head, and slinging a tray containing various petty wares from my shoulders, she pushed me hastily out of the kitchen into the sunlit village street. I hobbled along in the hot sunshine, not daring to hurry for fear of betraying myself by my walk, and before I was many paces away I heard a conveyance of some sort drive up to the farmhouse behind me, while loud voices shouted inquiries. These were my enemies, I knew, but they were sent off upon a wrong track, and I pursued my way unmolested. For hours I seemed to walk—picking up my skirts and fairly sprinting along the country lanes when no one was in sight! —till at last I felt that it would be safe to rest awhile. In a lonely, tree-shadowed lane, with grassy banks on either side, I paused and after looking carefully round to make sure that no one was near, I climbed up the right-hand bank and found myself in a wide meadow. Under a clump of trees stood a tumble-down shed—and here the dream becomes somewhat ridiculous! I can only say that I lived in that meadow *for months*—certainly through a whole summer—hiding in the shed in the daytime, and at night coming out to pick up scraps of sandwiches and cake, and to drain the dregs of ginger-beer bottles, left behind by picnic parties! This seems to have been my sole means of subsistence, but nevertheless my sensations were those of well-being and happiness! Then one day, in some unexplained or unremembered way, I knew that danger was on my track again, and, without thought or preparation, I started to run—but I was wearing some kind of loose tunic, not feminine garb, this time. I ran for miles through green lanes and across wide-spreading fields never breathless, never tired, but covering the ground with an ease and swiftnees that filled me with delight. Suddenly, over the brow of a hill, I came out upon a glorious valley. On every side vast rolling downs stretched away to the sky-line, clothed here and there with trees whose golden, russet, and crimson splendour blazed and flamed in the autumn sunlight. They were like the trees one finds in the landscapes of some modern painters—and also something like those in Bakst's fantastic setting of "L'Apres-midi d'un Faune"—(though the dream took place some time before the advent of the Russian Ballet in England) I stood on the hill-top and gazed upon the glorious landscape, and breathed the delicious thyme-scented air. Then I saw that in the valley, half-hidden among trees, lay a house, and I ran lightly down the hill towards it. I came to a pond crossed by a narrow wooden bridge with a hand-rail at one side. Beyond lay the house and a farmyard, and on the bridge were two or three men, shouting and gesticulating. I saw then that a horse lay kicking and struggling in the water. It had slipped and fallen on its side, and the men seemed stupid, not knowing what to do. "Now," I thought, "if I can help these men, perhaps they will help me." So I leapt into the water, seized the horse's head, jerked it to its feet, and led it proudly to dry land. Then, as I had hoped, the men told me of a place where I would be safe, and following their directions, I turned to the right, and ran for some time through a dense and very sweet-scented pine-wood. Presently the ground sloped uphill. and for the first time I began to feel tired (probably because I was beginning to awaken). But I struggled on, and at last reached a low wooden building—something like a golf club-house—and knew that there lay safety. Dimly I remember falling into a chair in a room where several people stood and stared at me, astonished at the feats of endurance and speed that I had accomplished—and then I awoke, with a feeling of breathlessness, which, however, very quickly passed.

In the second dream I was rowing a small boat leisurely down a river so overhung by trees that the water, and even the very air, seemed green. After a time I saw that I was being followed by a dark-skinned man, tall and muscular, who was paddling along in a small canoe and overtaking me with incredible swiftness. "Now," I thought, "begins the race!"—and I drove my boat into the bank, leapt ashore, and flung myself on the back of one of two horses that were waiting there. I started off at full gallop, over fields and moorlands, through woods, and down narrow lanes, some inner voice always telling me which way to turn when I was in doubt—and all the time the dark man rode close at my heels, but never succeeded in passing me. Soon I came out upon a wide space of hay-fields, where haymaking was in full swing. To the left stood a red-roofed house, and further away, among trees, I saw another. "Is it this house, or that?" I cried to the haymakers, but no one answered. "It must be this one!" I decided

and without hesitation rode into the square courtyard, dismounted, and dashed headlong up the stairs, still followed by my dark pursuer. At the end of a long passage we were brought to a standstill by a closed door—and all at once I saw that there were three of us. We stood side by side in the dimness of the passage, knowing that when the door opened only one would be allowed to enter, and tense with excitement to know which. And then I somehow became aware that we three were—or at any rate represented-the three astrological qualities of Cardinal, Fixed, and Mutable. The dark, strong man was Cardinal, I was Fixed (though that quality is not predominant in my present horoscopel), and the other, a shadowy creature whom I never succeeded in seeing properly, was Mutable. At last the door opened, letting through a flood of sunlight, and some one beckoned to *me* to enter. Overjoyed, I stepped forward, the door closed behind me, and I found myself in a spacious room full of sunshine and flowers. I saw an expanse of sapphire-blue sky through a wide-open window, beside which stood a lovely being who seemed to radiate brightness. Rapturously I fell upon my knees, and in that instant awoke!

On one occasion I was given, in sleep, a cuorius little piece of information, which I was able to verify the next day. A friend who was ill had been a good deal in my thoughts, but at the time of my dream was beginning to recover. Some time in the night of June 14—15, 1913, I awoke with a remembrance of hearing somebody say to me insistantly, as if wishing to impress the fact on my brain—" Remember that the Moon will be in conjunction with Uranus in A. s horoscope tomorrow ;'—(A. being my friend who was ill), So urgent was the voice that it seemed to awaken me completely, and as I woke I was saying to myself —" Now you mustn't forget that! You must remember that the Moon will be in conjunction with Uranus in A,s horoscope to-morrow." Then I fell asleep again, and next morning had forgotten all about it. But during the afternoon of that day a sudden remembrance of the little episode flashed across my mind. Immediately I looked up a copy of my friend's horoscope, and found that Uranus was placed in the thirteenth degree of Scorpio. Next I looked up, in the Ephemeris, the Moon's position at noon on June, 15. It was also in the thirteenth degree of Scorpio! This discovery astonished me greatly. It is possible that my subconscious mind remembered the exact position of Uranus in my friend's map, although my conscious mind had forgotten it, but that the Moon would be passing over that very degree of Scorpio on the day in question was a fact of which I certainly had no knowledge whatsoever. I could think of only two explanations: one, that during sleep I left my body, discovered the Moon's place from the Ephemeris, and finding that it coincided with that of Uranus in the said horoscope, decided to remember the fact on waking. Or else, some one meeting me out of the body—or on the astral plane, as you will—gave me the information as a test, knowing that I have always had a craving for definite proofs of the reality of the unresting activities of the human consciousness during the body's slumber. I rather incline to this solution, in which case my astral informant accomplished a very successful little experiment.

Many people, I think, have dream-countries where they experience a happiness quite different from that of waking life. In my dream-country there is a beautiful garden where the birds are so tame that they will come of their own accord and alight upon one's hand or shoulder. In particular I remember one lovely spot where I stood in the sun surrounded by birds, while a beautiful thrush nestled between my hands and let me stroke its soft plumage. I was filled with a sense of the most exquisite peace and friendliness existing between all living creatures, and as I woke I heard a voice saying to me, half in laughter: "Think how often you have wanted to do that on earth! When you come here you can do it quite easily, without any trouble!" Where that bird-dreamland lies, or what it means, I cannot tell, but I always bring from it a gladness unlike the gladness given by any other earth or dream-experience. Do other people know it too, I wonder?

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NOTICE.

It is hereby notified that Kanagasabapathi Pillai maternal uncle of Kudapalli minor Sabapathi Pillai has put in a petition O. P. 101/19 Trichinopoly District Court to appoint him as guardian for the minor's estate and it is posted for 26—9—19.

M S. KRISHNASWAMI AYYENGAR,

26-8-19. *Pleader for Petitioner.*

NOTICE.

Notice is hereby given that Seventhipu Ammal wife of Ramaswamy Pillay residing at Sembarai Village, Lalgudi Taluq has applied for succession certificate in respect of the debts due to her deceased son, Pichai Perumal Pillay in O. P. No. 90/19 on the file of the District Court of Trichinopoly and the same comes on for hearing on 26—9—19.

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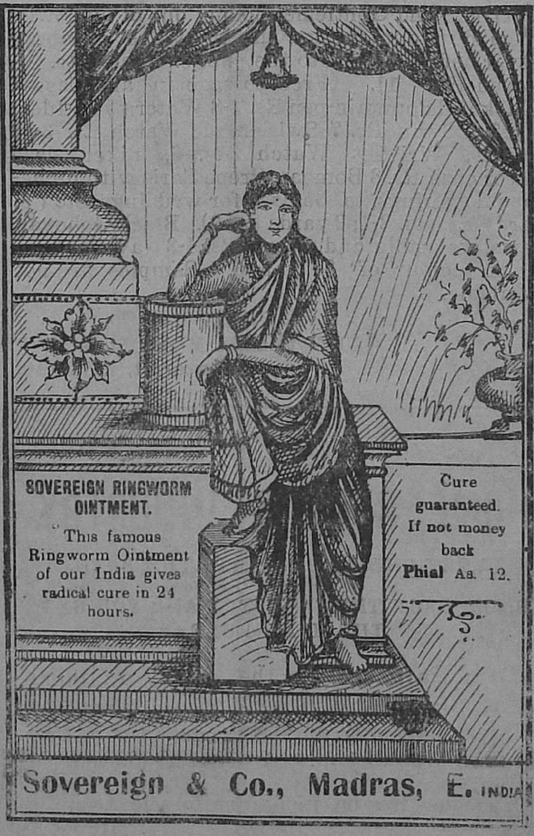

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